of the Soviet Union; assured that the Lithuanian people would continue to fight for their liberty, for their very survival. The Committee begged Great Britain and the United States of America to "dispatch their missions to Lithuania without delay, in order to safeguard the rights and the vital interests of the Lithuanian people and to save our nation from threatening extermination." Needless to say, the appeal was in vain.

A third appeal was made in July, 1945, at the time of the Potsdam Conference, again principally to the same two great nations. In the words of the Committee: "The Lithuanian people, outlawed, tortured, and deported, appeal to the conscience of the world, praying in despair for help and deliverance . . . Only a nation which is in possession of its freedom and enjoys independence can heal the wounds caused by war and foreign occupation, can rebuild its devastated towns and villages, reorganize its economic life, and reintegrate its country into the great process of world reconstruction."

The agonized appeal received no direct answer. But all over the free world voices have again and again been raised in defence of Lithuania and against Soviet terrorism, Soviet injustice. The great nations of the world have never recognized the incorporation of Lithuania and the other two Baltic States into the Soviet Union. What the Supreme Committee for the Liberation of Lithuania declared in its appeal of 1943 holds true today: "Lithuania is still a member of the International Community of Independent sovereign states with all the rights and obligations ensuing therefrom. The free Democracies and the highest spiritual authorities of the world have never explicitly or implicitly recognized any attempted change in the international status of Lithuania. The Lithuanian People firmly believe that the principles set forth in the Atlantic Charter and the obligations thereby assumed by the United Nations are applicable to Lithuania as to all other nations, large and small, and that Lithuania will again enjoy full sovereign rights."

This hope remains strong in the hearts of Lithuanians the world over. The day will surely come, when, with the help of God, the long agony of Lithuania will end and she will again be free.

THE STATE OF THE CHURCH AND OF RELIGION IN LITHUANIA TODAY

BISHOP V. BRIZGYS

It is very distressing to compare two pictures: Lithuania in 1940 and Lithuania in 1968.

Lithuania had eleven bishops in 1940. Of these, one was condemned to death and shot. Three died as a result of unduly cruel treatment in prison. Three were exiled, others forced into retirement or died because of harsh living conditions. Of the three bishops appointed after 1954, two were exiled from their dioceses; only one, 74 years old and an invalid, was permitted a sort of half-freedom and must serve all of Lithuania.

There were 1580 priests in Lithuania in 1940. Of these, 130 suffered a martyr's death. With all of the increase of the ensuing twenty-seven years, there are only 852 priests in Lithuania today. Over one hundred of them are invalids and many others are forbidden by the Russian Communist régime to carry out their priestly functions.

In 1940 there were four seminaries with an enrollment of 425 diocesan and 141 monastic seminarists. Today only one seminary remains with 25 seminarists. There were 37 monasteries with 580 monks and 85 convents with 950 nuns; today there are none. Out of 18 different Catholic organizations with a membership of 800,000, none remains. The 6 central and 854 local libraries belonging to parishes or to various organizations; the 643 collections of archives, were all confiscated, as was the Museum of Religious Art. Much of the confiscated material is rotting in unsuitable storage vaults; a great deal has been wantonly destroyed.

The Catholics had 31 weekly and monthly periodicals, and one very fine daily newspaper, all with a total circulation of over 7,5000,000 — none are left. No religious publications are permitted entry from abroad, whether they be prayer books,